

THE CHRISTIAN CENTURY

FOR THE MEN AT THE FRONT

When you have finished reading this copy of The Christian Century place a one-cent stamp on this corner and hand the magazine to any postal employee. The Post Office will send it to some soldier or sailor in our forces at the front. No wrapping—no address.

A. S. BURLISON, Postmaster-general.

Vol. XXXV

December 26, 1918

Number 50

"Who Giveth Us the Victory"

By Joseph Fort Newton

The Message of the Disciples

By Peter Ainslie

"The Protestant" Variouslly Reviewed

DEC 30 1918

CHICAGO

Here Comes 1919!

CENTRAL CHURCH OF CHRIST Dayton, Ohio

We had our Every-Member Canvass yesterday. We asked for an increase of \$500 for current expenses and \$875 for missions. We received 308 pledges the first day—by far the most we ever received the first day and have all the increase provided for if those yet to be seen hold their own with last year. These 308 increased their own pledges, over last year, \$650 for current expenses and \$880 for missions.

So we feel that we are safely "over the top." This is all the more wonderful when you know that it is an increase in the budget of \$2,300 for the last two years, and we had only three weeks to prepare for this one. We used 60 men in the Canvass. I think Central will raise \$3,000 of the county's \$4,000 and that does not count \$600 for Dayton Missions.

All the churches need is the facts. Tell them of the needs and why.

For your encouragement,

Hally C. Burkhart,

Minister.

FIRST CHRISTIAN CHURCH Omaha, Neb.

The First Church put on the Every-Member Canvass Sunday, Dec. 8th, afternoon, in fine shape and with great success.

The plans were laid well and wisely by the Missionary Committee. These plans were carefully worked out by the official board. The Christian Churches of the county met at the First Church on Friday, Dec. 6, evening. Had a banquet and program. All the important features of the canvass were discussed.

At the Sunday morning service in the First Church the forty-eight canvassers were called to the front, forming a semicircle clear across the church. J. R. Cain, Jr., a banker and tither, made one of his fine addresses to the men about the work they were about to engage in. The pastor also made a short address and dedicated the men to the work in a prayer of consecration.

About the middle of the afternoon the men began to return to the office with their reports. Every report was good. Every one was filled with optimism, there were no pessimists. The men enjoyed the work, found it a pleasure and were delighted with their experiences in talking over the needs and plans of the church with the people. With the follow-up system, the budget of ten thousand eight hundred dollars will be raised.

The official board agreed to raise the salary of the Living Link Missionary, Mrs. Rice, sufficient to cover the exchange and the addition to the salary allowed by the F. C. M. S.

I should add that the ladies served dinner to the canvassers, Sunday, noon, at the church. The canvassers went out from the church two by two. We expect to line up every church in the county.

Yours in the Master's Cause,

J. Walter Reynolds,

Active Pastor.

**Disciples' World-Wide Every-Member Campaign
Men and Millions Movement Promotional Agency**

**222 West Fourth Street
CINCINNATI, OHIO**

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXV

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Number 50

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and uneclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

Do We Want an Educated Ministry?

OF course we want all of our other professional people to be educated. But the ministry? That is different. If a doctor came into our house and perpetrated some antiquated practice such as cost George Washington his life, we would be properly indignant. If we had a school-teacher who presumed to teach without knowing about the latest methods, there would be loud complaints to the school board. But do we really want educated ministers?

We are told in the conservative press that these men are practically all heretics. Of course it is rather damaging to the quality of our faith to believe that no educated man could believe as we do, but if it is so, the worse for education! We want the latest anti-toxin, but we want sermons that did duty fifty years ago. Ben Franklin's "Gospel Preacher" and the McGarvey expositions are the end of all controversy. The man who is educated beyond these is quite outside the kingdom.

So missionary secretaries keep certain men off of the convention program because they are not safe. Of course the secretaries explain privately that they too are pretty liberal but it is not good for the cause to recognize men who are regarded as unsound. We must not hurt the collections!

And certain church boards, having properly warned against the prevalence of unsound preachers, are quite on their guard. There are a few immoral preachers around and they have no press warnings against these. But they must beware of heresy in the form of educated views of religion. This would surely cut down the number of accessions, even if it did stop the losses and build up the church.

The colleges, too, in some cases are properly quarantined against education. A college that boasts much of its educational standards privately forbids the Y. M. C. A. to

send in an alumnus because the gentleman once attended the University of Chicago. It would never do to let such a gentleman speak against social diseases and in favor of a Christian vocation in that college!

But in spite of all precautions, the evil of education goes on. Every year more of the churches want these dangerous men. With the general public they prove to be enormously popular. Unless more stringent measures are adopted the dangerous university men will be found everywhere.

What Was New Testament Religion?

EVERY reformatory movement has tried to find its authority in antiquity and desires to speak of itself as a restoration. Martin Luther went back of the pope to the church councils and back of the councils to the letter of the new testament scriptures. Later reformatory movements made new discoveries in the scriptures, seizing one or another element as the important and normative thing. Some have found in conversion experiences the typical material and others have read the profounder doctrinal teachings of Paul and have found these to possess the supreme value.

It is evident that not all the precedents of new testament religious life may be used as modern models. Disease was explained by demon-possession. We have another explanation. Such great evils as slavery and the use of liquor waited for another age to be rectified. The standards in the churches were low (Corinth, for example), as they needs must be when the converts are drawn from communities which live upon a low plane.

While it is not possible to make a sharp separation of new testament material, putting on one side the material which was of transient significance and on the other those things of abiding significance, it is necessary for us to make in every generation a set of value judgments which will

lead us to the most significant elements of new testament religion.

Fortunately, modern methods of interpreting the scriptures have helped our generation greatly in elevating new testament religion. We have recovered from the neglect of the centuries the great doctrine of Jesus of the kingdom of heaven. The Pauline doctrine of reconciliation with God is seen in greater moral beauty. Salvation is revealed as being not a magical but a moral process. With the great doctrines are ethical implications of the greatest significance. The new testament preacher today must preach from all of the books of the New Testament and not just from one.

Local Experiments in Union

NEVER did the church press reveal such an interest in church union as is to be found now. Baptists and pedo-baptists, those congregational in polity and those episcopal, find ways of circumventing the ecclesiastical laws that might prevent union.

Of course, many of these experiments are war measures and will not result in any change of church status. But others of them arise out of a permanent need in a community for a merger.

Has not the time come for a national commission to study this whole question of church mergers and standardize them for different types of communities? We shall soon have a lot of churches without fellowship with the denominations and without fellowship with each other who will be doing little or nothing for the kingdom outside their parish. Cannot the mergers be put upon a basis which does not destroy the sense of fellowship in the local church?

The Curse of Unreality

THE task of the very greatest literary men of the past century has been to unmask the hypocrisies of society. Ibsen, and all his children who have followed his literary model, have torn off the mask of pretension and unreality from our social life. G. Bernard Shaw in his "Arms and the Man," discloses the foolishness of the old-time militarism with its mock heroics. The romanticism of courtship and marriage has been laid bare. It was not to be expected that the church would escape. Where would one go to find more astonishing hypocrites than are pictured in some of Ibsen's plays?

Of course the village infidel is himself a hypocrite. The critics of the church are quite as often hypocrites as the professors. They acknowledge codes to which they never live. Lodge men and women pronounce the most solemn and awful vows which are straightway forgotten. It is not to be thought that the church has any monopoly upon the living lie. It is only that humanity feels the profanation of a church hypocrite more than the hypocrisies of patriotism or fraternalism, for instance.

To the minister there comes the subtle danger that comes with a daily familiarity with holy things. He is expected to meet the transient moods of religious en-

thusiasts of his flock with a greater zeal, even though there be no fire in his heart. It is his besetting peril that he will simulate a zeal which he does not feel, or that he will profess an orthodoxy that he has left behind.

Church members, too, come to standardize certain attitudes as religious which are impossible as daily attitudes. The fury of the camp meeting cannot last into the coming summer. The radicalism of the Christian reformer is bound to break down somewhere. And these lapses bring the sneer of the most hypocritical of all hypocrites, the hypocrite-hunters.

The charm of Jesus and of all great religious souls is the ring of reality in them. There is no counterfeit coin in their spiritual wealth. It all rings out the clear silver tone. The world today wants less of the alms to be seen of men and more of closet prayer.

The Fellowship of the Church

IF it is true that religion comes to its highest and best only in a social situation—some would say there is no other religion—then it is clear that the church must give the most careful attention to the question of fellowship. Unless the members are one great family where the word "brother" is not an irony, then religion is not performing one of its big tasks.

Some churches find fellowship geographically difficult. The city church spread over great stretches of territory finds this very true. The village church, partly in town and partly in the country, usually finds part of its constituency out of touch with things.

Not only is the question of location of a parish a difficulty, but we realize also that a church that might have a warm fellowship is quite lacking in this spirit. In some churches the factional leader is able to marshal a group of followers whose every attitude is critical toward the leadership of the church. Nothing so inhibits growth of membership as the spirit of division. No man or woman in his or her senses would ever join a church in which there was a spirit of division.

The early church emphasized fellowship to such an extent that the people even had all things common for a time. Paul sought to bind the Greek speaking churches to the Palestinian group by offerings to the poor. He even went to temple worship that there might be no occasion of suspicion on the part of his brethren.

The growth of great secret orders emphasizing the friendly spirit tells of the popular interest in good fellowship. Men and women are lonely and hungry for human sympathy. A kindly hand-grasp and an appreciative word are a splendid preparation for the preaching of the gospel.

Life as a Work of Art

WHEN we go to the funerals of our friends, we are apt to think of their lives as a whole. We review in our minds the story of the years, with its failures and its successes. Sometimes the story is a beautiful and unified one with a logical finish. Sometimes it is as amateurish and unsatisfactory as the penny-dreadfuls on the news stands.

We are even now making material for future biographers. Do we pause awhile every day to inquire the course and meaning of life? What are my chief talents and what my chief weaknesses as revealed by actual experiences? What must be chiseled off and what chiseled in to make the whole more symmetrical and beautiful? It should be our joy and pride to finish the character God has put into our hands in the most satisfying manner possible.

The work of art needs its great model. We have that model in the person of the Christ. The portraits of Christ differ greatly from each other, but there is said to be a family likeness in them. The followers of Christ differ greatly from each other, but there is the family likeness which is described by the name Christian. It is not the function of Christ to destroy individuality in our souls. Endless variety is possible in the painting of the same landscape.

Life must not only have its main lines drawn boldly and truly, but it must have attention to detail. Some of the great painters were masters of detail. The magnifying glass scarcely suffices to reveal the hidden wealth that the painter has put into his picture. Are there not modern saints whose lives challenge a like scrutiny and admiration?

Into the modeling of life go our habits, our ideals, our struggles and our successes. Three score of years and ten is but a little while. If we are to have the approval of the Master Artist of the world, we must not slight a single day's effort.

The Steamboat

A Parable of Safed the Sage

NOW I came to one of the Great Lakes, on which was a Steamboat, and I paid one dollar to the Purser, and rode from one city to another, yea, from the third hour of the morning to the fifth hour of the evening.

And there were few passengers on the boat, and I wandered whither I listed. And every man spake Kindly to me, and everything upon the boat was as if it had been mine own.

I climbed upon the Hurricane Deck, and the Pilot spake to me, saying,

Thou mayest enter.

So I entered, and he showed me how to steer the ship, and how to Ring the Bells that gave Signals to the Engineer whether to go or to halt, and whether to Sail Fast or Slow.

The Lamp

BY SARA TEASDALE

IF I can bear your love like a lamp before me,
When I go down the long, steep road of darkness,
I shall not fear the everlasting shadows,
Nor cry in terror.

If I can find out God, then I shall find Him,
If none can find Him, then I shall sleep soundly,
Knowing how well on earth your love sufficed me,
A lamp in darkness.

Now while we talked there came one of the Passengers, a man whom already I had seen, and he asked a Civil Question of the Pilot, and the Pilot answered him roughly, and the man asked another question and the Pilot answered not, but pointed to a sign where it was written

HOLD NO CONVERSATION WITH THE MAN AT THE WHEEL.

Then I went down into the Lower Parts of the Ship, and I spake with the Engineer, who showed me his Engine, and how the Wheels went Round, and the Propeller did Propel, and while we were yet speaking the same Passenger came down, and he spake to the Engineer, and the Engineer was Rude to him.

And into whatsoever part of the ship I went, there I saw him, and in every place it was the same. Yea, the men who were Kind to me were all Harsh to him. Yea, when the time came for Dinner, the Cook did enter the Dining Room and curse him in the presence of the Other passengers.

And I spake unto the Captain of the Ship, and said,

Who is this poor man whom every man seemeth to hate, whose hand like that of Ishmael is against every man's hand, and who alone of all men upon board hath no rights on this ship?

And the Captain made answer, He is the Man who Owneth this Boat.

And the Captain told me that the Boat had cost Ten Thousand Dollars and was Losing Money every Trip, and the owner had Come on Board to Learn the Reason Why, and how every man was Wroth with him, and Despised him, he being only a Rich Man who knew nothing about Ships, and could only Poke his Infernal Nose into business that he could not Understand. Yea, the Captain said it would be only Pleasing to him if the old Duffer should fall overboard.

Now I meditated much concerning this matter. For he had paid Ten Thousand Dollars and had nothing but Sorrows. Yea, what he had once counted for Gains, those now were Loss. And he had nothing on the Ship Save only Anxiety and Abuse.

Now I had paid only One Dollar, and everything on the Ship was Mine; and when the Ship came to Shore I had no further Care whether the Voyage had paid or Not, nor whether tomorrow would be Fair and Prosperous, or whether it would be Stormy and Dangerous.

And I considered how much Richer I was than the Man who Thought he Owned the Boat. Yea, I considered how he had Fooled Himself, for he had paid Ten Thousand Dollars, and owned Nothing. But I, for One Day and for One Dollar, had Owned the Boat. Yea, and if I go there tomorrow, and have One Dollar more, I can Buy Her Again.

Behold how Rich am I, and how Poor is the Man who must add to his Ten Thousand Dollars the losses for Coal and Wages and Insurance, and who owneth Nothing, not even the Respect of the Men he Feedeth.

And the Spirit of the Lord Said to me, Take heed and be not covetous, for the man who is Richer than thou, he is Poorer.

And I knew this was True; and I considered these things.

"Who Giveth Us the Victory"

By Joseph Fort Newton

WORDS were not made for days such as these; they stammer and falter and fail. Awed, subdued, humbled, we have passed into an apocalyptic day—a day of the right hand of God, when His judgments are upon all the earth. Suddenly we stand as dazed spectators of that which but lately we were trying to do, almost as if events had been taken out of our hands by a Power not our own. Everywhere men feel that it is not a secular but a spiritual victory, won not by human but by Divine might. Swiftly, terribly, God made bare His holy arm, hurling throned iniquity to the ground, making the vanity of man pitiful. As those who have been groping in darkness, our eyes are dazzled by the light that falls upon our way. There is no need to "assert eternal Providence and justify the ways of God to men"; the facts prove it. Beyond all question the Lord God omnipotent reigneth; let all the earth rejoice!

GOD "MATCHED US WITH HIS HOUR"

No words save those of the old Bible seers seem equal to the events of this hour. Never did so many emotions struggle for mastery within us, making our speech difficult. Purged by pity and terror, our hearts overflow with wonder and joy, albeit touched to wistfulness at thought of what it has cost in sacrifice of our best. Our soldiers, our sailors, our workers, our broken homes, under God it is their victory, not ours. Nor do they grudge the price paid for a world redeemed from ruthless might defying God and man. Those ringing words of Rupert Brooke still speak to us from behind the hills: "Now, God be thanked Who matched us with His hour," when a "swift joyful generation" went forth at the call of honor and of duty. No doubt the high mood of those early hours faded in the long weary years that followed, but it only gave way to a patient courage and a grim and silent loyalty. The words of Philip Gibbs, to whom we owe so much, befit the final scene, alike for their dignity and simplicity:

I stopped on my way to Mons outside a brigade headquarters, and an officer said, "Hostilities will cease at 11 o'clock." Then he added, as all men add in their hearts, "Thank God for that!" . . . The order had gone to all batteries to cease fire. No more men were to be killed, no more to be mangled, no more to be blinded. The lost boyhood of the world was reprieved. On the way back from Mons I listened to this silence, which followed the going down of the sun, and heard the rustling of the russet leaves and the little sounds of night in peace, and it seemed as though God gave a benediction to the wounded soul of the world.

THE SUPREME QUESTION

God reigns, and those who defied Him are fallen! Thus much is manifest, if we have eyes to see and the inner clarity to divine the meaning of the hour. It is in this assurance, and with this insight, that we must face the crises of the future.

There are many pressing issues which the hour has brought, but by far the most vital is "the inner contest" which is to decide whether the ultimate outcome of all our struggle shall be a victory for faith or for unbelief. The

real question is, have we won from the war a new experience of God, of His character, His purpose, His will, and His way of dealing with men? Nothing else can compare with this in importance; for upon it will depend our attitude in times to be, whether we hold force to be supreme or not. Many have won through their sorrows a clearer insight into the relation of God to them in their personal life. Others have been bewildered, if not embittered, and not a few have lost their way. Much remains hidden, but some things are beginning to be seen, as in a glass dimly, and these I would urge upon your attention with all earnestness.

First of all, never in the long story of mankind has there been so august, so awful a demonstration of the moral purpose of God in history. It is simply overwhelming. Men of all faiths, and men of no faith—if such there be—must have felt amidst the rush of events at the end the peace that comes of knowing, as Carlyle would say, that "the great Soul of the World is Just." If the mills of God grind slowly, they grind exceedingly fine, leaving only dust and ashes where iniquity sat enthroned. How pitiful, how blasphemous the words of Bernhardt seem today: "Political morality differs from individual morality, because there is no power above the State." God is above the State, and His laws in their sure out-working send tyrannies tumbling to their ruin, subduing us to a humility that transcends triumph and outsoars victory. So much we might have foreknown if we had read the wise old Bible aright, in which the mighty prophets trace for us the hand of God in the storms and tragedies of their day. Never do they speak with surer accent than when they tell us that wrong may seem triumphant for a time, but that its downfall is sure.

THE STATE AND THE MORAL LAW

Words cannot tell what this fact means for peace of heart, for the strengthening of character, and for support of the faith that makes men faithful. And it has a direct bearing in practical affairs. Nietzsche indulged in misty talk about a vague liberty "beyond good and evil," but it was only the musings of an addled brain. No longer can men hold, in face of the facts of today, that the moral law applies to individuals only, and has no relation to states. Too much of our dealing, especially in national affairs, has been based upon that fiction, as if the old maxim were true: "In the greatest affairs the law is not concerned." No; as the law of gravitation holds true equally for pebbles on the shore and for stars in their orbits, so the moral law holds empire over all the life of man. No nation can defy it and long endure. There is a line in "Faust" which reads like a revelation in this hour: "The history of the world is the judgment of the world," and that judgment is luminously clear. Therefore, if we would have an enduring human society or a fruitful social order, we must build upon the laws of justice. God is in His heaven, on His earth, everywhere, and His law will not be mocked. For this truth, revealed anew, let us give thanks.

By the same token, it is equally plain that the Divine purpose in history is social. If we had doubted it before, we cannot doubt it today. No isle of the sea, however remote, but has felt the shock of this vast tragedy. No man, no woman, no child on earth but has had added burdens laid upon him, upon her, as a direct result of the war. Vividly we have been made to realize that, for good or for evil—for evil, certainly, if not for good—we are members one of another, tied together by innumerable ties. For better or for worse, in joy and in tragedy, it has been shown us that humanity is one, and that we are brothers to the last man of us, forever! If the solidarity of the race has been held as a theory, it is now revealed as a fact. The Divine purpose is not simply to develop individuals, but to set up a kingdom in which men shall learn to do justly, to love mercy, and to walk together in peace. Hereafter, if we would obey the voice of this hour, no nation, no class, must ask for anything for itself that it does not demand for all mankind.

THE MYSTERY OF VICARIOUS SUFFERING

Also, we have here a clue, if nothing more, to that mystery which has troubled our minds and baffled our hearts anew in these bitter years: the mystery of the fair, the innocent, the lovely, suffering with the guilty. Here, too, the great prophets are our teachers, as witness the awed surprise of the fifty-third chapter of Isaiah, in which the writer is startled by his discovery of the Suffering Servant of God, smitten and afflicted for others. Yes, the righteous suffer with the wicked, for the wicked—suffer, as Job felt, unjustly—because all are members one of another, and the injury of one is the hurt of all. It is the mystery of the Cross, so old, so new, so ineffably revealing of the deeper will and love of God. Those words of the unseen Christ on the road to Emmaus make the heart beat strangely: "Ought not Christ to have suffered these things?" It is not simply that he was willing to suffer but that, being what he was, he could not but suffer for the sin of man. When he became one with humanity he was involved in all the fortunes of humanity, in nowise exempt from the law which binds us together in one destiny. What words are these: "Him who knew no sin, God made to be sin on our behalf," and the other side of the law is revealed in the rest of the text, "that we might become the righteousness of God in him."

How vividly the law of vicarious suffering stands out today, as if written in letters of fire! No one can deny it, remembering our gay and gallant dead who gave all, and now lie "dark to the triumph which they died to gain." They suffered not for their own sins, but in obedience to a red law which runs all through the life of God and man, revealed in all its splendor by the Divine Sufferer on the Cross. As William Blake said, "If God dieth not for man, and giveth not himself eternally for man, man could not exist, for man is love, as God is love. Every kindness to another is a little death in the divine image, nor can man exist but by brotherhood." It is an insight slowly won, and often dim, but it lets us see the face of God. No father, no mother, no wife bereft and left alone, but may enter, in some degree, into the experience which lent to the Prophet of the Exile his figure of the slowly coming Christ; and if we interpret our sorrows

aright we shall learn to sing a song in the night, praising and giving thanks.

GOD SUFFERS WITH HIS WORLD

For we do not suffer alone. Because the purpose of God is not simply moral and social, but spiritual. He is involved with us in the tragedy of our life. The great solidarity embraces not only humanity, but God. "Let us keep God out of the war," said an officer to me on a ship far out at sea. It cannot be done. He is here, as my dear dead teacher used to say, in the mud and litter of things, toiling, struggling, conquering. He is no spectator, no playwright, no looker-on at the human struggle. He is here in it all, through it all, sharing our bitterest woe. Those lines which gave title to a book of vivid war essays strike a deep note:

The sorrows of God must be hard to bear
If He really has love in His heart,
And the hardest part in the world to play
Must surely be God's part.

Here, again, the prophets of old are true guides. When Israel sins, they tell us that the burden falls not on man only, but on God. He is like a man whose wife has been untrue, a father whose son has fallen into shame. There is no sorrow, as Dora Greenwell said, that does not come at last to be borne by God. He suffers with us, and feels more keenly than we can feel.

God is limited, but not finite, limited by all the attributes which make Him worthy of our worship. Some things He cannot do. Because He is true, He cannot lie. Because He is just, He cannot be unjust. Every handicap that goes to make up wisdom hedges Him about. But He is not limited in His love, still less in the patient power which wins its end at last. Love makes Him suffer, as love always does. He knows, He feels, He cares. Forever He broods over us, while He dwells within us, seeking by all the strategy of love to sanctify us to Himself. Since His purpose is spiritual, His chief concern is the making and training of character. Not ease, not happiness, but discipline is His primary interest, and happiness when it comes, is only the seal that discipline has had its perfect work. Let us lay this truth to heart, and it will add a new note to our praise, sending us hence, purified and exalted, to the tasks that await us.

IMMEASURABLE GOOD COMING

What of the future? This, for one thing: man has never been willing to make the past his measure of the future. He lives by faith, prophetically. He exists to surpass himself. Because war is old and grey does not mean that it will always be. The impossible of yesterday is the practical of today. Unknown springs of power await our use; unguessed reserves of divine reinforcement remain to be drawn upon. After all, the horror of the war was new only in its magnitude, not in its quality.

There is no challenge to faith in what we have seen and suffered that has not been met in the past, again and again, and vanquished. Out of this immeasurable woe will come immeasurable good, if we are true to what it has taught us. The night is gone, and the morning comes. The Lord God omnipotent reigneth!

The Message of the Disciples of Christ

By Peter Ainslie

A statement presented on behalf of the Disciples of Christ before the recent Conference on Organic Union in Philadelphia

THE people known in the modern world as the Disciples of Christ arose about a hundred years ago in the Presbyterian household out of a desire for freedom in the practice of the catholicity of religion as a definite step toward the unity of Christendom. The cardinal note of their message is the unity of the church in order to an effectual world-wide witness bearing for Christ.

Agreeing with all evangelical Christians on the great fundamentals of our common faith, the Disciples have sought a basis of union by eliminating those things as tests of fellowship about which Christians differ and by uniting on those things on which there is universal agreement. Their message therefore has had nothing to do with the formation of a new creed, nor did they intend originally to form a new communion. The movement developed into a separate communion contrary to the expectation and against the wishes of those who started it. To avoid creating another communion they allied themselves with one of the larger communions and remained in its fellowship for nearly twenty years, withdrawing from it only when forced to do so by circumstances which they could not control. Even now it is not too much to affirm that they possess in their spirit that same willingness to be allied with other communions if thereby the number of communions may be lessened and they be allowed their freedom to plead for Christian union by a return to the beliefs and practices of the apostolic church.

A SIX-FOLD MESSAGE

They sought in the beginning and they seek now to build upon the great catholic principles upon which all Christendom is agreed. The catholicity of their message may be summed up under six heads:

(1) A catholic name. They give the heartiest recognition to all Christian bodies, and recognize Christians in the Greek Orthodox, Roman Catholic, Anglican and Protestant communions. The names of these various communions, however, they regard as divisive and as perpetuating divisions, contrary to the prayer of Jesus and the teachings of the New Testament. None of these names is catholic. The Eastern Orthodox Church is not a proper designation, because the term Orthodox is used in this name to distinguish one particular body of Christians as separate from others. Even the name Roman Catholic is not catholic, for the term Roman destroys its catholicity and makes it provincial. The only names truly catholic are those furnished by the Scriptures and are, for the individual believers, "disciples," "disciples of Christ," "Christians," "friends," "saints," etc., and for the whole body, "The Church," "Churches of Christ," and "Church of God," and by implication, "Christian Church." Therefore to the Disciples there are no other names to wear but

the catholic names of the Scriptures, which all believers and churches use, but in a secondary sense. The Disciples have sought by wearing these names to the exclusion of all others to make their use primary and have urged other believers to do likewise.

(2) A catholic creed. When the Disciples arose all communions had separate creeds, and by their creeds they were separated. The creeds therefore were divisive and not catholic. It was not a question of the truth or error of the creeds; they were venerable expressions of the faith of the Church. But as statements of truth they are exclusive and designed not to include and unite, but to exclude and divide. One communion would not accept the creed of another communion, but all communions accept Jesus as Lord and Savior. The Disciples, therefore, seeking for an all-inclusive creed which would unite all Christians, went back to the beginning of the church and found their creed in the simple confession of the Messiahship and Lordship of Jesus and the commitment of their lives in obedience to him. To those expressing a desire to follow Christ they ask not so much what they believe as whom they believe. Every person, therefore, deciding for Christ, is asked to affirm publicly his belief in Jesus as the Christ, the only begotten Son of God, and his Lord and Savior. This is catholic ground and is proposed by the Disciples as the simple and sufficient creed in which all believers can unite in the expression of their faith in Jesus Christ.

VIEWS OF THE BIBLE

(3) A catholic book. All Christians and communions accept the Scriptures as containing the Word of God. In a very distinct sense is this true of the Protestants, but the various communions have their systems of theology, based upon interpretations of the Word of God, and which they adopt as standards for their respective churches. From many of these systems of theology the Disciples do not dissent. They would, however, make them schools of thought, instead of standards of doctrine, for to make those interpretations the standards of different groups of Christians is divisive, and opposed to catholicity. Since all agree that the Scriptures contain the Word of God, why could not the Scriptures alone be sufficient? They appear to have been so for the early church. Why should they not be so for the church now? The distinctive message of Protestantism has always been justification by faith, the sole authority of the Scriptures, and the right of private interpretation. The Disciples, believing heartily in these principles, adopt them to an ultimate conclusion, and going beyond Protestant creeds and systems of theology, take the Scriptures to be sufficient for the rule of Christian life, acting upon the principle expressed in the phrase of Chillingworth: "The Bible and the Bible alone is the religion of Protestants." Here again they seek

catholic ground and taking the Scriptures as their only book of authority they seek to persuade others to take this catholic book as their sole book of authority.

(4) A catholic administration of the ordinances. Having committed themselves to a catholic polity for the union of the church, the Disciples were compelled by the logic of their position to find a way for the practice of catholicity in the administration of the ordinances of baptism and the Lord's Supper. Concerning these matters, Christians have long been dreadfully divided. On the question of baptism, after a long and painful wrestling with the facts as they came to view them, and through long and diligent examination of the Scriptures, the Disciples, at great cost to their own hearts in giving up much that had been precious, were constrained to adopt the immersion of penitent believers as the one catholic baptism, recognized by all communions, Greek, Catholic, Roman Catholic, and Protestant, and therefore the one baptism on which all Christians can agree and unite. For infant baptism they prefer to substitute the dedication of children, remembering that the little child is the one model which Jesus held up before all who would be fit for the Kingdom. The Lord's Supper they conceive to be the supreme act of unity and catholicity, sustaining and expressing both the union of the believer with Christ and the underlying oneness of the whole church of God. In its observance, therefore, the utmost of catholicity must prevail. Accordingly, both in theory and practice, the Disciples hold the Lord's Supper open to persons of all communions, simply expecting each Christian to examine his own heart and to participate according to the dictates of his own conscience, thus cherishing the fact of the sacrament and leaving its interpretation to the individual believer. As to the reason of the Lord's Supper, the Disciples practice the weekly observance. On these vital matters the Disciples have earnestly sought catholic ground, desiring most heartily to find a position which would be in strictest accord with the truth and on which all Christians can unite.

"Who Dreams Shall Live"

WHO dreams shall live! And if we do not dream
Then we shall build no Temple into Time.

Yon dust cloud, whirling slow against the sun,
Was yesterday's cathedral, stirred to gold
By heedless footsteps of a passing world.
The faiths of stone and steel have failed of proof,
The King who made religion of a Sword
Passes, and is forgotten in a day.
The crown he wore rots at a lily's root,
The rose unfurls her banners o'er his dust.

The dreamer dies, but never dies the dream,
Though Death shall call the whirlwind to his aid,
Enlist men's passions, trick their hearts with hate,
Still shall the Vision live! Say nevermore
That dreams are fragile things. What else endures
Of all this broken world save only dreams!

Dana Burnet in "Poems."

CHURCH GOVERNMENT

(5) A catholic policy of church government. In matters of government the Disciples are a pure democracy. Beginning as they do with the primary principle of catholicity in all things, they recognize the universal equity, spiritual suffrage and priesthood of all believers. In all matters of practical organization and administration, therefore, each congregation conducts its own affairs in its own way, subject to the teachings of the Scriptures and consistent with the honor of religion and the good name and well-being of the whole church, directly accountable in all things to him who is the Head of the church, Jesus Christ. For those great systems of church government and ecclesiastical polity which have been developed through the centuries the Disciples have the greatest respect. Nevertheless they cannot but regard these systems as in many ways essentially uncatholic and undemocratic, making as they do distinctions, orders and classes among believers, among whom Christ declared there should be no distinction, saying, "One is your Master, even Christ, and all ye are brethren." These systems serve the purposes not of unity, but of division, and in the last analysis violate the catholicity of the church of God. In this important connection the Disciples have endeavored zealously to find a basis of organization and administration which would be true to those constitutional principles given by Christ for the government of his church and which would be catholic ground on which all Christians can agree and unite.

(6) A catholic brotherhood. Holding the universal brotherhood of all Christians as a most precious fact, the Disciples have sought for the widest possible fellowship. They hold fast to the heritage guaranteed by the word of the great Apostle, "All are yours." Therefore they would not be estranged from any, but would have fellowship with all. Sometimes they have faltered in this, and they have come far short of the mark, nevertheless the ideal has ever been cherished in their hearts. "By this shall all men know that ye are my disciples, if ye have love one to another." Two paths have reached out before the Disciples—one to proclaim the Gospel upon this basis to the whole world, and upon this they have grown to their present size; the other to make overtures to other communions for cooperation in a common service to God. In the latter they have not been so successful, but they are not discouraged, for they yet expect that around the conference table they will be able with all others to present that which they hold as their sacred trust, willing to say now, as one of their earliest leaders said a hundred years ago, that if there is "a better way to regain and preserve that Christian unity and charity expressly enjoined upon the church of God they will be thankful for its discovery and will cheerfully embrace it," believing most confidently that one way or another the whole church of God will, in due time, "attain to the unity of the faith."

PASSION FOR UNION

The supreme passion of the Disciples of Christ is the union of all Christians in order to the exaltation of Christ and the salvation of a lost world. They believe that a divided church means an infidel world. Their one aim

and hope has been, therefore, that their movement might somehow be used of God as one step toward the clearing of the atmosphere of all conflicting theories and toward the healing of the unhappy divisions of his church. This is their only apology for a separate existence. They believe that the union of the church of God is as much a part of the Divine program as the death of Jesus on the cross and his resurrection from the tomb.

General Foch Prays

A CALIFORNIA boy—Evans by name—with the American Expeditionary Forces in France, has recently written a letter to his parents in San Bernardino, in which he tells of meeting General Foch at close range in France. The Los Angeles Times reports the meeting.

Evans had gone into an old church to have a look at it, and as he stood there with bared head satisfying his respectful curiosity, a gray man with the eagles of a general on the collar of his shabby uniform also entered the church.

Only one orderly accompanied the quiet, gray man. No glittering staff of officers, no entourage of gold-laced aids were with him; nobody but the orderly.

Evans paid small attention, at first, to the man, but was curious to see him kneel in the church, praying. The minutes passed until full three-quarters of an hour had gone by before the gray man arose from his knees.

Then Evans followed him down the street and was surprised to see soldiers salute this man in great excitement, and women and children stopping in their tracks with awestruck faces as he passed.

It was Foch. And now Evans of San Bernardino counts the experience as the greatest in his life.

During that three-quarters of an hour that the generalissimo of all the Allied armies was on his knees in humble supplication in that quiet church, ten thousand guns were roaring at his word on a hundred hills that rocked with death.

Millions of armed men crouched in trenches or rushed across blood-drenched earth at his command; generals and field marshals, artillery, cavalry, engineers, tanks, fought and wrought across the map of Europe absolutely as he commanded them to do, and in no other manner, as he went into that little church to pray.

Nor was it an unusual thing for General Foch to do. There is no day that he does not do the same thing if there be a church that he can reach. He never fails to spend an hour on his knees every morning that he awakes from sleep, and every night it is the same.

Moreover, it is not a new thing with him. He has done it his whole life.

You want to be true, and you are trying to be. Learn these two things: Never to be discouraged because good things get on slowly here, and never to fail daily to do that good which lies next your hand. Do not be in a hurry, but be diligent. Enter into that sublime patience of the Lord.

GEORGE MACDONALD.

What is Orthodoxy?

By A. W. Fortune

ORTHODOXY has an ever changing content, but the purpose which it seeks to accomplish is ever the same. It is the essence of sectarianism and its aim is to prevent progress. Orthodoxy, fully developed, identifies religion with a creed from which there is no departure; it carries with it the spirit of persecution. Orthodoxy nailed Jesus to a cross, burned John Huss at the stake, excommunicated Martin Luther, closed the churches against John Wesley, withdrew fellowship from Alexander Campbell, and closed the doors of Salem Chapel against the Disciples. Orthodoxy divided churches when the organ was introduced; it sought to destroy great missionary organizations; and it is today endeavoring to close our colleges.

Orthodox is from two Greek words, *orthos*, which means right, and *doxa*, which means opinion; but the right opinion of one age does not suffice for another. The churchmen who excommunicated Martin Luther condemned the Pharisees for crucifying Jesus, and the conscientious Anglicans, who closed their church doors against John Wesley, denounced the persecutors of Huss and Luther. The men who refused to fellowship Alexander Campbell had no sympathy with the treatment accorded to Wesley, and the brethren who divided churches over the introduction of the organ hurled their anathemas against the Baptists because they withdrew from Campbell and his associates, while the men of our own day who are seeking to wreck missionary organizations and destroy colleges lament the division caused in our ranks by those whom they call antis.

Whenever men adopt a standard of orthodoxy, which is their interpretation of right opinion and insist that others shall conform to it, divisions will be inevitable. The mind must develop and the right opinion of one group will not long suffice. As Alexander Campbell put it in his "Parable of the Iron Bedstead," we must "dispense with this piece of popish furniture in the church, and allow Christians of every stature to meet at the same fireside and eat at the same table."

THE DEMAND for the autumn issue of the *20th Century Quarterly* was so unexpectedly large that the supply was exhausted several weeks ago. One school, reordering, sent this telegram: "*Send 40 more copies; everybody wants it.*"

Has your order been sent in for the winter quarter? Order *now*, and order a sufficient number to carry your school through the *entire quarter*.

THE CHRISTIAN CENTURY PRESS

700 East 40th Street, Chicago.

The Moral Aftermath of War—II.

A Hero in Every Man

It was a truism at the front that every man was brave. The Paris Apache died with the same *sang froid* as the university man, yet the one entered the war as an adventurer and the other as a martyr. The difference was that the latter understood what it was all about and rationally accepted his patriotic part while the former did not in the least know what it was about, but responded to the instinctive trait that underlies the patriotic; and it is upon that instinctive thing that patriotism, sacrifice for fellow men and the martyrdom of wise men is founded. There was a hero in every man though many had never acted very heroic as civic patriots.

In just the same manner men who had been selfish at home where there was no emergency suddenly offered their lives on the altar of humanity's freedom when the emergency arose. Men who had lived exclusive, luxurious lives became comrades of those whom they had cut out of their social circles, university men comraded with the unlettered, heirs to fortunes bunked and chummed with working men, and the rank and file of the army became a great democracy despising all class and caste lines. There was a democrat in every man though many had weakly yielded to the demands of the ruling idea that one man was superior to another because of some outward accoutrement of money, birth, education or what-not.

There seems to be an inherent integrity and worthfulness in every man at bottom. There is even the proverbial "honor among thieves," and cut-throats have a code of fellowship that will lead them to die in defense of the gang or suffer punishment rather than accept immunity by implicating the others. Criminals will risk their lives to save children and every prison could tell heroic stories of fellow prisoner service that shines with all the more luster just because of the character of those who do it—let Warden Osborne testify as to that.

Of course, the man of understanding and of trained and upright motive will sacrifice more and play the hero in many more situations than will the others, but whether cultured and made religious by training or not, all men have in them the primary instinct that yearns for fellowship and causes them to react to its demands without much question. It is upon this that all ethics and all true religion is built, or we had better say that it is out of this that all ethics and true religion grows, for the biological analogy is much more adequate than the mechanical. War calls upon this primitive and most fundamental instinct. It is a call to defend the tribe, the fatherland, mother country, our race or religious brethren, our culture or our national principles. The pacifist was one who had over-rationalized himself into what he thought was a higher cultural viewpoint, or who blindly stood by his sect-group in their radical moral code. The slacker and profiteer were those who would have betrayed their cause or their comrades in a position where they could have saved self by such ignoble action.

* * *

What About the Religion of the Trenches?

We have heard much about the religion of the trenches. That religion of the "pure and undefiled" variety was there no one can reasonably doubt. Men who did not go to church, talk religion or pay the least attention to it at home in the humdrum of life manifested an interest in it in the trenches. Their interest was not of the kind that is looked for in a revival meeting, nor was it manifested by a "request for prayer" attitude; in fact, there was nothing conventional about it. It partook of the character of the business the men were engaged in and had a bluntness, a crisp unconventionality, in most cases a meaningful silence about it that was nonplussing to the conventionalist. Churches, stated services, the church disciplines,

mid-week prayer meetings, nor anything else of the prayer-book, ritualistic, conforming type found much place to gear up with it. It did not put much emphasis upon the creed, the small conventions of morality in speech, the "cloth" or theology as we read it. Nevertheless it was there in primitive, unsystematic, spontaneous kind and it met the emergent human situation in Christ-like manner even if not with Christ-like gentleness and culture. It may have been rough in manner, rude in speech, heterodox in doctrine—an uncouth type of religion—but it fitted the army and it did the job.

The religion of the trenches was the fundamental in religion upon which all its superstructure has been and must be built. It manifested itself in terms of sacrifice and fellow-service; it even bound up the wounds of the enemy, once he was disarmed. It was the religion that is latent in every man as a social being and was a manifestation of the social basis of all true religion. It was not a complete religion at all, but neither did it have upon it those useless accretions that we tolerate in our conventional living. It left undone some of the things it ought to have done, but they were not the weightier matters. And that is where it must come back to do us good. We tithe the mint and anise and cummin of doctrine, orders and small moralities and leave undone the weightier matters of service and sacrifice. The religion of the trenches devoted itself quite entirely to service and sacrifice and forgot those other things that "ye ought to have done" also. It demands of us a revaluation of things minor and major and compels us to face the fact that we have refined the minors until we have obscured the majors in our applications of religious principle through our institutional Christianity.

There was a naive, unreflective demonstration of this primitive and fundamental quality of the average soldier's religion in the story, now often told, of the response to the Y. M. C. A.'s questionnaire asking what were the major sins. Cowardice, selfishness, etc., were named; their corresponding virtues, of course, being courage, sacrifice and comrade service. Then when asked about swearing, drinking and sex-vice the men laughed (not the laugh of a sneer but that laugh we use when we wish to face a situation fraught with some embarrassment good-naturedly) and they said those things were for each man's personal conscience. But are they? They are secondary to service, courage and sacrifice, but they cannot be left out of religion. They emphatically belong. We have allowed them to become the test of religion and morals when the other things should be the test, but it would be fatal to attempt to dispense with them in our revaluation and return to the fundamentals.

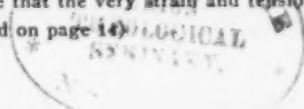
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Trench Religion in Peace Times

Will the men bring a refreshing to religion when they come home? Will their baptism of danger and revival of faith in God and immortality remain imminent after danger is gone? Will the spirit of sacrifice and fellow-service keep a keen conscience in the humdrum of life where there is no emergency? Will the courage of war patriotism and the front-line persist in civic patriotism and give us a wave of civic virtue and reform? Or will this type of unconventional and rough but deep revival of elemental religion revert to the depths of life and be covered up with the impedimenta of the customary and forgotten in the usual struggles of business, professional, industrial and political life? In a later article we will discuss the problem of the church's power to seize upon and keep it alive, but here we raise the question of its inherent worth in out-of-war times—its permanent as over against its emergency value.

Is it not quite as probable that the very strain and tension

(Continued on page 14)



The Daily Altar

Edited by HERBERT LOCKWOOD WILLET

WHY THIS BOOK?



ONE of the most vital needs of modern religion is the daily practice of the presence of God. To miss the joy and inspiration of regular and habitual periods of devotion is a distinct limitation of religious interest and efficiency, if not utterly fatal to the spiritual life.

Especially in this great moment of the world's history it is of basic importance that the deep sources of religious insight and power should be quickened and nourished. The tragedies of war have sent the suffering and bereaved of all the nations back to the springs of their comfort in God. The revolution that is taking place in every department of the world's life, in industry, in commerce, in education, in national and international relations, and in ethics and religion makes it evident that the foundations of our faith must be laid deeper than ever before, and that our convictions regarding the immeasurably significant things of the spirit must be more than ever assured and confident. This result can be attained not by any impersonal development of the institutions of religion, but by the enrichment and growth of religion in the personal life of men and women.

The acquirement by the individual Christian and the family circle of the habit of methodical devotion is a means of serenity and power. Yet one of the regrettable features of our modern life is the neglect of private prayer and the family altar. Like that altar which Elijah found at Carmel, it is broken down and abandoned. In the homes of many Christians who were reared in an atmosphere of domestic piety, little heed is taken to the culture of mind and heart in the great essentials of Bible study and prayer. Many such Christians are conscious of a very real deficit in their own religious life, as a result of this neglect.

With the purpose of meeting in an entirely simple and practical manner some of the needs of individuals and households in the attainment of the sense of spiritual reality, this book has been prepared. It contains brief selections for each day. It is adjusted to use in any year. In addition to the regular selections, there will be found outstanding days in the calendar, which may be used at the appropriate times. A few simple forms of grace at table are added, and the necessary indices are provided.

Does the scholar
weaken the spirit of

This book answers the
the most positive manner.

Is family worship
in an age of hy and
cialism like our own?

This book proves the

Are prayer and
upon the greater
Bible lost arts?

This book demonstrates

THE DAILY ALTAR

Is a book of devotion with content
that the holy life may express its
straightforward language the home

It is a book for the family circle, for
the study, the library table, the
worker's table.

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A Manual of Private Devotion and Family Worship

LET and CHARLES CLAYTON MORRISON

A SAMPLE PAGE

Twentieth Week

THE DAILY ALTAR

Monday

Theme for the Day—*The Blessedness of Daily Work.*

Our daily work is part of God's plan for us—and a large and basic part. We must avoid that fallacy so common among religious people that work is secular and worship is religious. Work is religious, if it is good work well done. Indeed, good work, be it ever so commonplace, is a form of worship. Out of it grows character. God reveals Himself increasingly in our times in the work-a-day life of men. He calls us to take up our tasks, with all their drudgery and exactions, in a spirit of joy and patience and courage.

Scripture—Man goeth forth unto his work, and to his labor until the evening.—*Psalms 104:22.*

Forenoon, and afternoon, and night;—Forenoon,
And afternoon, and night; Forenoon, and—what?
The empty song repeats itself. No more?
Yea, that is life; make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And time is conquered, and thy crown is won.

EDWARD ROWLAND SILL ("The Day").

Prayer—Good Father, Thou hast set before us a goodly heritage, and the lines are fallen to us in pleasant places. We have our daily work and our nightly rest, and blessings enough to make us ever grateful. Save us, we pray Thee, from discontent, from depression of spirit and from thanklessness. Make us strong and of good courage. Suffer us not to grow weary in our task, nor to faint in our pilgrimage. So shall we be fitted for higher blessings and nobler service in a world without end.—*Amen.*

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700 East 40th Street, CHICAGO

The Moral Aftermath of War

(Continued from page 11)

of war upon the individual, the stress that called up the deep and hidden, the emergency that awakened the dormant spirit of service and sacrifice may beget a reaction that will swing now to the other extreme? There is a kind of law of reversion in psychological reactions of this kind. Unless the religion of the trench went far enough, was continued long enough and made a matter of culture to such an extent as to transform it from an emotional into a conviction phenomena in personal experience, just that thing may happen. It will be like other revival experiences under emotional stress so far as its psychology is concerned. The fact that it is very different in kind will not affect the type of reaction. Waves of materialism are liable to follow heroic eras of war sacrifice. Soldiers are liable to become Bolsheviki after the strict discipline of army life is removed. There is certainly a very apparent reaction toward exclusive nationalism with certain elements after four years of most genuine war internationalism. It is the backwash of emotional high-tides. Not all are thus affected because there are always many with whom the experience educates the will and transforms life by deepening and making convictions that are permanent, but there are also many with whom the experience is more superficial though not less genuine and the rebound is in some proportion to the drive of the emotion experienced.

ALVA W. TAYLOR.

Books

The Protestant—A Review

ONE is not a little surprised upon reading in the public print a personal letter of his written in a facetious style to an author thanking him for a bit of pleasure gotten from a book, especially when it appears as a signed review addressed to the publishers and appears to recommend the book to the public. Such, however, was the experience of the reviewer in reading a letter purporting to be addressed to the publishers in the "Christian Century" of December 12th. If one is to be taken seriously in public, one prefers to speak seriously and directly. In justice to myself, I feel compelled by the former publication to offer a critical estimate of Dr. Jenkins' book.

The Protestant, with its breezy, racy, bracing style and its bold caricatures of institutions, types and tendencies among us, gives a unique and extreme expression to the spirit of protest that has characterized the Disciples throughout their history as the Protestants of Protestants. It outprotestants the Protestants and outdisciples the Disciples. In fact, its negative spirit of protest would, if followed to its logical consequences, destroy the movement of the Disciples itself.

In recent years there has been a growing reactionary tendency among us that would crystallize the Disciples into a rigid sect, even narrower and harsher than those from which the originators of the movement were driven out and that would persuade us to forsake our historic ideals of intellectual and spiritual freedom. The most recent expression of this tendency has been an effort of a sectarian party to fasten a creed upon our educational institutions and to brand as a "heretic" anyone who refuses to be bound by the opinions of any party. In so far as The Protestant is a protest against this and any other perversions of the essential ideals of the Disciples, it will be read with a keen appreciation by those who have not apostatized from the ideals of Protestantism and the movement of the Disciples of Christ. This is the merit of the book, and those who enjoy George Ade will also enjoy the piquancy of the style as well as the sketchy cartoons. They will even find it stimulating.

Otherwise Dr. Jenkins' book is the expression of the position of the ultra radicals as distinguished from the conservative progressives among the Disciples. Many, if not most, of its positions

The Year 1919

IS TO be a year of spiritual upbuilding. The war for world freedom is about over, and the call has come for the building of the Kingdom of God in the hearts of men. "The Daily Altar", the new book of devotion and worship described elsewhere in this issue, is perfectly adapted to this sacred enterprise.

Begin Your New Year Right!

Copies of "The Daily Altar" may be had at \$2 per copy (plus postage.) Six copies to one address, \$10.

The Christian Century Press
700 East 40th St. Chicago

will not be acceptable to the greater part of the Disciples—certainly not to the reviewer. But I am not for burning the author on that account. It is a fundamental principle of Protestantism that every man should have the right to give free expression to his views. The book is, as the author frankly states, purely negative, and, if the author were to be taken too seriously, would be destructive. The Disciples will not quickly depart from certain fundamental ideals, the abuses of which are here made the marks for shafts of raillery. Nor will they, without protest, consent to be lined up with either radical or reactionary parties among us. They shy at labels and shibboleths as not being conducive to freedom or progress. In this respect The Protestant does not represent the spirit either of Protestantism or of Disciples of Christ whose serious thought and work are organized about great constructive convictions and worthy undertakings, including Christian education.

But it is better to be told our faults frankly by our facetious friends than by aliens who might deride us. If looking into this mirror will help to lead us to a healthful self-criticism, Dr. Jenkins' book may serve a constructive purpose. Doubtless there is a place for such a book in our literature. Not many discriminating readers will take the author too seriously. He evidently does not mean to be taken so. Meantime, the serious-minded, forward-looking Disciples are eagerly waiting for the Protestant who is not merely an iconoclast, who does not simply hold up our follies and weaknesses to ridicule, but who has the insight and the voice of the prophet and can state anew for us at the close of a century of history the fundamental ideals of Protestantism and of our own historic movement.

W. C. BOWER.

Lexington, Ky., Dec. 18, 1918.

Other Reviews

The Baptist Standard, Dallas, Tex.

You will not agree with much the author has to say, but after reading the first chapter, you will want to finish the book before putting it down. He is not to be taken too seriously. He admits that his book is "Bolshevistic, destructive." We find ourselves resenting the light-hearted way in which he speaks of the Bible; but the book is quite suggestive and will set many a man to wondering whether or not he may be in a rut. Preachers especially will find it a very interesting discussion. The author is a member of the Disciples' congregation, but he is unsparing in his criticism of his own people.

Christian Work, New York

While the author disavows any constructive purpose in the book, it is in reality a master-work of constructive and helpful criticism. Without apparently trying to do so, the author marks out positive paths along which progress must be made.

The Churchman, New York.

Dedicated "to the bravest of men, the heretics," the author calls his wail of destructive criticism against organized Christianity, "a scrap book for insurgents." And indeed it is scrappy, slangy, unconventional, egotistical, iconoclastic, flippant, provoking. All of these qualities the author admits in his "No Apologies," thus disarming adverse criticism. Dr. Jenkins writes as a dare-devil Jehu drives. He scorns every rule of the road and drives ferociously through the denominations and makes the dust fly, leaving in his wake one humming, buzzing whistle that calls for a great prophet, a great protester who will bring organized religion to a serious understanding of her task, and the futility of trying to fulfill her mission by her present divided forces.

Reformed Church Messenger.

This book, dedicated to "the bravest men I know, the heretics," was written by the pastor of a church of 2,000 members and may seem to some readers trivial, disgustingly facetious in its treatment of sacred themes, and utterly iconoclastic in its attitude toward time-worn creeds and conventions. But the author claims to be an

NOTE: *The "20th Century Quarterly" is an entirely new publication. The second issue is now published for the winter quarter.*

HOW THE

20th Century Quarterly

DIFFERS FROM OTHERS:

It eliminates all the "padding" that is usually found in quarterlies. These usually contain lesson notes that have come down through the years. This moss-grown comment is not to be found in the 20th Century Quarterly. Nor are the tiresome quotations from books written fifty years ago allowed to burden the pages of this new publication. W. D. Ryan's "Getting Into the Lesson" is vivid, and really takes the student straight into the lesson. H. L. Willett, Jr.'s "Clearing Up Difficult Points" does just the thing implied in that title. It does not "expostulate" on verses whose meaning is obvious. John R. Ewers' "The Lesson Brought Down to Date" is vital and snappy and yet reverential; and it fairly throbs with the life of today. Dr. W. C. Morro's "Lesson Forum" presents just the kind of questions your modern class needs for its discussions. This Quarterly is alive!

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The Christian Century Press

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optimist and a real friend of the church and his purpose is obviously to destroy the fetters that hem in men's souls and cause little men to push to the front their own petty little punch-and-judy shows, while a needy world starves and cries and dies. You may not agree with an entire page in this book, but you will not find it dull. It is the sort of a lusty kick that is needed once in a while to arouse us from an intolerable ecclesiastical somnolence and self-satisfaction. You who are not interested in helping to erect the church that is to be in this new era will not want this "charge of dynamite."

* * *

Professor Peckham on "The New Orthodoxy"

"The New Orthodoxy," a little volume by Professor E. S. Ames, is a valuable contribution to the religious thought of the day. It has a helpful message for all Christian workers who desire to make Christ a living, vitalizing force in this new world of ours, a world interested not so much in our creeds as in our deeds. Emphasis is put upon living and service, making the book an interpretation of the prophetic religion beginning in the Old Testament and seen at its best in the teaching and life of Jesus. Its systematic arrangement of material, its clear vigorous style, and its gripping thought make attractive reading.

Hiram College, O.

G. A. PECKHAM.

* * *

Books on Social Service

THE PLAY MOVEMENT AND ITS SIGNIFICANCE. By Henry S. Curtis, Ph. D. The morale of a people may be determined by its play. The American soldier is not only provided with play, but he is definitely taught it as a part of his training and for the sake of keeping him fit mentally and spiritually. The moral worth of play is recognized by the Y. M. C. A. in all its work, and organized play is being increasingly promoted by the schools and also by cities through their park and playground systems. The author of this volume is one of the foremost promoters of the play idea in America—and that means in the world—and one of its authoritative interpreters. In this, his fourth volume, he narrates the rise of the play movement in the United States, defines the relation of play to the new psychology and social spirit and devotes successive chapters to its use in school, on the municipal playground, in public recreation, in benevolent institutions, in the country; devotes a chapter each to Boy Scouts and Camp Fire Girls, equipment and the recreational survey and closes with a discussion of its cost and the gain it brings to society. It is an invaluable book to every moral leader and teacher of youth. When the church awakens to the moral value of play it will so provide that the average adolescent boy does not forsake it just at that critical time when all life's great choices are being made. (Macmillan, \$1.50.)

RELIGION AND THE SCHOOL. By Emil Carl Wilm. Dr. Wilm is professor of philosophy in Boston University. In this little monograph he argues for a religious evaluation of the ethical values found in the teaching of the humanities in the common school, in the discipline of the classroom, in the personality and example of the teacher, in the teaching of science and in physical and manual training. All too often have we heard the public school denounced as Godless just because formal worship and orthodox instruction in the Scriptures may be denied. But our author also contends for the use of the literary masterpieces and the history in the Bible with credit and for systematic ethical instruction. (Abingdon Press, 35 cents.)

THE CHRISTIAN MAN, THE CHURCH AND THE WAR. By Robert E. Speer. Dr. Speer is one of the clearest thinkers of our time upon religious questions. Whatever he says is worth taking the time to read. He combines rare insight into the heart of the Master's teaching with an outstanding statesmanship in administering the affairs of the Kingdom. In this little volume he clearly discriminates between war for war's sake or for any other motive than that eminently Christian one of protecting others and sacrificing for that end. On this basis he answers all pacifist contentions

while at the same time smiting militarism a mighty blow. There are many good war sermons in a nutshell here. (Macmillan, 60 cents.)

A. W. T.

* * *

Miscellaneous Books

THE FOUR HORSEMEN OF THE APOCALYPSE. By Vicente Blasco Ibanez. Translated from the Spanish by Charlotte B. Jordan. This novel has been almost universally praised as the outstanding novel of the great war, the one novel which will assuredly be of permanent interest and value. The book is in its 22d edition. The high spirit of France in the hour of trial is the dominant note in the story. The "Brooklyn Eagle" remarks that Spain's greatest novelist "seems to see the war through eyes that are world-wide in their sweep." This book will have its place on the shelves of all book lovers who are making collections of the war's outstanding literature. (Dutton, \$1.90.)

READINGS FROM GREAT AUTHORS. Selected by John Haynes Holmes. A sort of new Bible, with great and inspiring messages not only from David and Paul and Jesus, but also from such later prophets and singers as Emerson, Browning, Tolstoi, Whitman, Edwin Markham, Wordsworth and Tennyson, with such ancients as Seneca, Buddha and Marcus Aurelius. Lincoln, Mazzini and Woodrow Wilson are also represented. Arranged for responsive reading in public assemblies as well as for use in homes and schools. (Dodd, Mead & Company, 50 cents.)

LANTERNS IN GETHSEMANE. By Willard Wattles. Mr. Wattles is a professor in the State University of Kansas. His verse is rather unusual for these times when poetry and religion are said by many of the "new poets" and the new critics to be of different spheres. Yet, Mr. Wattles has evidently found a reception for his work, some of it having been published in the columns of the "Outlook," the "Independent," "Harper's Weekly," the "Bookman," etc. One of the best poems included here is "There Was a Man." (Dutton, \$1.50.)

SOMETHING NEW IN BOOKS. Boni & Liveright, New York, surprised the book loving public something over a year ago by bringing out the very attractive "Modern Library" of leather-bound books of standard worth at the amazing price of 70 cents per volume. The latest surprise from this enterprising company is the new Penguin Series—new books of a distinguished literary value that have never before appeared in America. The format of this new series is charming, being attractively bound in colored boards, with white vellum backs; the paper is of superior quality and the type is specially set and printed. The first four volumes issued are: "Gabrielle de Bergerac," by Henry James; "Karna," by Lafcadio Hearn; "Japanese Fairy Tales," by Hearn, and "Iolanthe's Wedding," by Sudermann. (Price of all volumes of the series, \$1.25 plus 10 cents postage.)

JOYCE KILMER. A memorial volume in honor of the most illustrious poet-martyr of the American army in the Great War—Alan Seeger, of course, died before America entered the war, in the Foreign Legion of France. These two beautiful volumes contain Mr. Kilmer's poems, letters and essays, also a memoir by Mr. Kilmer's literary executor, Robert Cortes Holliday. The personality of this poet-warrior was one of unusual charm, as was also that of Seeger, and of the English hero-poet, Rupert Brooke. Falling on the field of honor all these youths have won immortality, and their works will be found in the libraries of those who treasure the books of great human interest connected with the world conflict. (Doran. Two volumes, \$5.)

NOCTURNE. By Frank Swinnerton. With an Introduction by H. G. Wells. Readers who are looking for permanent literature rather than for "timely" tract preachments and pieces of journalism will be interested in this novel, which is pronounced "perfect, authentic and alive," by Mr. Wells. The events described occur in the space of a single night. Five or six characters, men and women, move the story forward with spirit. In a day when our world is flooded with journalism, this book comes to us as a literary balm. (Doran. \$1.40.)

Federal Council Meeting at Atlantic City

By Jasper T. Moses
Of the Religious Publicity Service

THE annual meeting of the Executive Committee of the Federal Council of the Churches of Christ in America held at Atlantic City, Dec. 10-12, brought striking evidence that our church leaders are keenly alive to the needs and to the duties of the hour. Steps were taken that will more than ever align the Church with all that is best and most progressive in the life of the nation and of each community.

All the influence of the Federal Council is to be used to back President Wilson in the League of Nations. The special commission who will bear to the Peace Conference a petition signed by the leaders of American Protestantism urging the adoption of the League of Nations include Dr. Frank Mason North, President of the Federal Council, Rev. James I. Vance, of Nashville, Tenn., Chairman of the Executive Committee, Dr. Henry Churchill King, Chairman of the Commission on the Church and Social Service of the Federal Council, Dr. Frederick Lynch, of the World Alliance, and Hamilton Holt, Editor of the "Independent." Both of the latter are active members of the commission on the Church and the Moral Aims of the War.

So in earnest are the members of the Executive Committee of the Federal Council in their endeavor to bring about the adoption of the League of Nations, that they have resolved to call the people of America to set aside Sunday, January 12, as a day of special prayer of thanksgiving for victory and that God will guide the conference at Paris to draft an agreement which will secure justice and fair dealing in the institutions and practice of international life.

THE CHURCH TO HELP AMERICANIZE THE IMMIGRANT

A stirring appeal was brought to the council by Dr. P. P. Claxton, Commissioner of Education, who sought the cooperation of the churches in the Government's program for Americanizing the 5,000,000 people of foreign birth in the United States who do not speak our language. Dr. Claxton urged that Christian people carry out the "big brother" idea with these needy foreigners, whose ignorance constitutes a potential menace to our free institutions. He paid high tribute to the churches as the only agency that could reach the people who are capable of doing this service for the Government, and urged it as the greatest contribution possible toward making democracy safe in America.

In response to the appeal of the Commissioner of Education and to other calls from the War Department and the Department of Labor, the churches will, as never before, work in definite support of government tasks during the coming year. They are to assist in the program of demobilization by helping to maintain the morale of the troops and in finding suitable situations for them as they are discharged gradually from the central camps. The report of the Commission on Evangelism calls on the churches to turn their Sunday evening meetings into community services, and to make these union gatherings in the small towns. Personal evangelism is stressed as the supreme need of the hour.

JUSTICE FOR THE ORIENTAL ON OUR SHORES

The Commission on International Justice and Good Will called for a reconsideration of the whole question of our immigration laws, doing away with the present discriminations against all those of foreign race, who have so nobly proved their loyalty to the cause of world freedom, and in this country have so liberally supported the Red Cross and our Liberty Loans. Before the flood tide of immigration again sets in from Europe, they argue, our legislation on the whole subject needs intelligent revision from the standpoint of the greatest good to all the nations concerned, and especially that of our brave Allies. Attention was called to atrocities reported against the natives of East Africa when under German rule, and it was suggested that the Peace Conference be asked not to return these colonies to Germany.

Through the General War-Time Commission, the churches are to take an active part in the Government's demobilization program, cooperating with the War Department, the Department of Labor and the War Camp Community Service in the task of helping the men return to civil life with the least possible waste and friction.

THE CHURCH TO SHARE IN THE DEMOBILIZATION PROGRAM

The churches are to be notified of ways in which they may assist in securing situations for the men. The chaplains and camp pastors will be instructed to influence them strongly to return to their old homes and to their old jobs, unless they are capable of something better. The churches will cooperate with the representatives of the Department of Labor in securing positions for the discharged troops, and will take an especial interest in helping the men who are to be sent out from the Army Rehabilitation Hospitals and the training schools in the recuperation camps. The Government plans to take back for further training those men who are unable to make good after their original discharge.

Special workers will be needed at the twenty regional demobilization camps from which the War Department plans gradually to discharge the troops, keeping in touch through the Federal Employment Bureaus with the labor situation in each area, so that the men will not be demobilized faster than they can be reabsorbed into civil life. This whole program affords many opportunities for service from the churches in maintaining the morale of the men during this, to them, trying period and in preparing the communities to receive them in the most constructively helpful manner.

WORK FOR WAR PRODUCTION COMMUNITIES

The Joint Committee on War Production Communities reported through its secretary, Dr. Worth M. Tippy, that during the five months of its existence it has been actively cooperating with the Government in promoting the moral and religious interests of the employees on the numerous Government reservations devoted to war production.

The workers sent out by the committee have made approximately one hundred surveys of communities, which have been multigraphed and sent out to such bodies as the Hebrew Welfare Board, the Y. M. C. A., the Catholic War Council and the War Camp Community Service, as well as to the home mission boards of the churches. These surveys cover war production centers of all types, from the logging camps of the northwest and of the far south to the munitions factories of the Jersey meadows and the many new shipyards of both coasts.

LIBERTY CHURCHES FOR GOVERNMENT WORKERS

The most distinctive type of work fostered by this committee has been the establishment of seven Liberty churches in ordnance reservations. Liberty pastors are also to be placed in the several of the large housing projects of the Shipping Board. In each case these Liberty churches were placed in situations where it would have been impossible to establish denominational congregations and they represent in the fullest possible way all of the Protestant bodies.

Among the many interests touched by the report of the general secretary, Dr. Charles S. Macfarland, those dealing with international relations have a special significance on account of Dr. Macfarland's mission to France last summer. New and closer relations with Belgium are being fostered through the visit in America of Major Pierre Blommaert, Protestant chaplain-in-chief of the Belgian army, now in America. Chaplain Blommaert brought a message of hope and of courage from the stricken Belgian churches, and of gratitude for the help and sympathy of their American brethren.

The exchange of visits with the Protestant forces in France during the year have served to bring mutual understanding and

confidence. Dr. Henri Anet has continued through the year as the representative of the American Huguenot committee. The plans of the Commission for Christian Relief in France and Belgium, involving the early raising and expenditure of large amounts for the restoration of the destroyed church buildings and parsonages in the war zone, are only one evidence of the interest of American Christians in their brethren across the Atlantic.

A special commission was appointed to investigate conditions in Russia.

A committee was also appointed to plan for a broader organization of the council to meet the demands of the future.

The constituent bodies of the Federal Council have been drawn closer together by the pressure of the great common tasks made imperative by the war. This spirit of unity was manifest throughout the whole gathering, and is one of the brightest signs on the horizon of American Christianity.

The Committee on Moral Aims of the War has achieved notable results through the bringing to America of such representative Englishmen as Sir George Adam Smith, Rev. Arthur T. Guttery and the Rt. Rev. Charles Gore. The messages brought by these great churchmen thrilled thousands of American citizens and have wrought closer the bonds of brotherhood between the two great English-speaking races.

WORLD-WIDE PROHIBITION THE NEXT GOAL

Along with its report of the splendid progress toward national prohibition, the Commission on Temperance presented plans looking toward a world-wide campaign for prohibition. Attention was called to the vast international scope of the missionary work of the American churches, and it was urged that the 11,000 missionaries, 50,000 native helpers and 1,200,000 communicants in mission churches would form the nucleus of a magnificent world-wide propaganda for temperance. It was suggested that the International Sunday School Association, the United Society of Christian Endeavor and other world-wide organizations should co-operate in this vast undertaking.

"The Strengthen America Campaign," of which Rev. Charles Stelzle has been the moving spirit, has been the chief contribution of the Federal Council to the bringing about of nation-wide prohibition. Mr. Stelzle has worked tirelessly in promoting this campaign through the press.

THE CHAPLAINCY SITUATION

The report of the Committee on Army and Navy Chaplains, in connection with the work of the General War-Time Commission, reviewed the work done through the Washington office in recruiting and recommending chaplains for the army and the navy. Thousands of applications were considered and passed, thus supplying the needs of both branches of the service. There were on November 18th in the adjutant general's office, 1,229 applications approved by the Washington office, upon which no action had as yet been taken by the military authorities.

This branch of the service represents the church in the army, and in so doing had many critical situations to face. One of the achievements of the year was the securing of a chaplain for each 1,250 officers and enlisted men when the strength of the infantry regiment was trebled. The War-Time Commission has been helpful in innumerable ways in keeping the home churches in touch with the needs of the chaplains in the fields and in serving the churches in equipping the chaplains for their work.

While there were many brief messages given during the meeting from men who are authorities in their special fields, the chief address of the gathering was delivered on Wednesday evening by Dr. Robert E. Speer, chairman of the General War-Time Commission of the churches. Dr. Speer gave a most thoughtful analysis of the lessons which the church must learn from the war and from its other experiences of the recent past. His vision of the possibilities that lie before a united Christendom in the regeneration of our social and national life was so compelling that he was unanimously requested to prepare the message for general publication.

New York City.

The Sunday School

The Oppressor*

OVER in the museum in Cairo, I am told, one may look upon the dried head of Rameses the Second, the ancient oppressor, who knew not Joseph. There he is, that old rascal, once self-centered and full of egotism, a mighty ruler



Rev. John R. Ewers

who abused his power. Rameses, Napoleon, William Hohenzollern—representatives of selfish power. After all, there are only a few people who know how to use power. The significance of the temptations of Jesus is found when you appreciate that he was struggling with the possibilities of his new-found power. Should he use that power to gratify himself? When he said, "Man shall not live by bread alone," he passed beyond the temptation that wrecked Rameses and Napoleon and our infamous contemporary.

Should he use his new power in wild stunts intended to secure instant recognition from the crowds? (Crowds are always susceptible to such methods.) He quickly put that temptation aside. Finally, should he win the world by bowing to evil? His answer is classic, "Get thee behind me, Satan." The editor of a great New York daily has depicted the Devil coming to young William of Prussia and offering him all the glories and kingdoms of the world if he would bow before him—and William bowed!

We know and hate these great oppressors. History puts them in their niches. We may pass by and see them. We ought to learn their lesson. For in every man's heart there is the possibility of this sin. Only today we were talking about the good providence that kept a certain man poor, for should fortune smile upon him and should he amass wealth he would be intolerant. Many do not ride rough-shod over their fellows simply because they cannot—their hearts are not regenerate. There is a lot of the bully in most of us. The oppressor is always a brute.

There are official boards composed of bullies. Such a board is fortunate when it draws an upstanding minister who cannot be browbeaten. There are teachers and superintendents of Sunday-schools who are oppressors. There are ministers who would be if they could. There are parents who oppress their children—and what could be worse? How many of us realize that every little life has its own sacred rights? How many of us search for the precious individuality? How many of us graciously encourage the first appearances of talent? Much as we praise our modern educational system, it is, nevertheless, in danger of turning out graduates as much alike as pins from a machine. Who could train forty colts, of every breed, by driving them all around the same track under the smarting lashings of the same whip, and who, with any common-sense, would approve of an educational machine that denies individual attention, individual encouragement and cracks the poor, helpless, unappreciated little ones through the same curriculum? If the schools cannot be changed, let us hope that the parents can! Fortunately, in Sunday-schools, the day of the cut-and-dried catechism is gone in most twentieth-century places, but what shall we say of those who cram the children with either ultra-orthodoxy, on the one hand, or ultra-liberalism on the other. Beware of the teacher with a system. Look out for the man who wears a label! Truth should not be baked on a waffle-iron! Too often truth has been the victim of the doctors in the Procrustean hospital and because the bed was short truth has been footless or headless. You have heard of the ancient Greek who carried a brick as a sample

Lesson for January 5, 1919. Scripture, Ex. 1:8-14.

of his house, and there are still plenty of people who seek to get the ocean in their tin-cups and who enjoy a tempest in a tea-pot. Some of these lovers of miniature storms go to National Conventions.

No discussion of Oppressors, however brief, would be of value that did not consider the commercial oppressor, the

white-slaver, the exploiter of child labor, the bully-boss, the man anywhere or whatever his station who crushes folks like grapes in order that he may become drunk on the wine of their energies. In school, in shop, in store, in home Rameses must be condemned—also in church.

JOHN R. EWERS.

The Larger Christian World

A Department of Interdenominational Acquaintance

Reconstruction Conference in Chicago

The Chicago Church Federation held a two-day conference on December 16 and 17 to study the adjustments of the church to its new environment following the war. The report on the church and labor produced a particularly interesting discussion. Through the church federation the churches of Chicago will be represented on a committee which will deal with the problems of labor that arise in the city during the coming year. Addresses on this subject were presented by Professor Graham Taylor, of Chicago Commons, and Mr. Mullenbach, arbitrator in the Hart, Schaffner, Marx Company clothing house. The committee on comity also presented a report of great significance to the future of religious cooperation in Chicago. For many years the religious cooperation of the city has been an anomalous double headed concern, the Co-operative Council dealing with the city mission problems and many other comity problems coming before the Church Federation. There has been no clear differentiation of function between the two organizations. The report of the committee on comity looks in the direction of a complete union of the comity machinery of the churches in Chicago. The committee on public morals read a strong report committing the federation to cooperate in the fight against vice the coming year. During the days of readjustment, it is thought that there will be special need of vigilance. Rev. Roy B. Guild was present at the conference and was its organizing genius. The conference directed that Dr. H. L. Willett should be the administrative head of the federation. Rev. W. B. Millard is the secretary. The recent meetings were held in the Hotel La Salle.

Lincoln Center, Chicago, Calls Rev. John Haynes Holmes

The memorial services held in memory of the late Rev. Jenkin Lloyd Jones revealed the wide circle of fellowship which the distinguished preacher had made for himself. Some of Chicago's most distinguished citizens have not hesitated to declare that Jenkin Lloyd Jones was Chicago's greatest man. The question of a successor to Dr. Jones in the pastorate of All Souls Church, in the headship of Lincoln Center and in the editorial chair of "Unity" is now a most interesting one. On the Sunday following the memorial meeting for Dr. Jones, a call was extended to Rev. John Haynes Holmes, pastor of the Church of the Messiah of New York. Mr. Holmes is the author of a number of books and many leaders have called him the most thoughtful preacher of New York. His decision with regard to the call to Lincoln Center will be of interest to the wide circle of friends of Dr. Jones.

Death of Professor George B. Foster in Chicago

Professor George Burman Foster, since 1905 professor of the Philosophy of Religion at the University of Chicago, died last Saturday at St. Luke's Hospital of this city, after an illness of several weeks. "Even his death," said Prof. Shailer Mathews, "was marked by the same individuality which made his career a peculiar one. Death was caused by abscess of the spleen, a very rare disease." Professor Foster has been the subject of much controversy because of his liberal inter-

pretations of the Bible, but the announcement of his death brought heartfelt tributes from those who differed with him as well as from those who shared his views. The deceased was born in Alderson, W. Va., April 2, 1858. He was pastor of the First Baptist church, Saratoga Springs, N. Y., and professor in McMaster's University before coming to Chicago.

Methodists Furnish Chicago Pulpit Star

The University of Chicago brings to the city various distinguished preachers of this and other countries. These men are used for other than university functions and it is common for the Sunday Evening Club to use the university preacher for its service. Bishop McConnell of the Methodist Episcopal church was the preacher the first week in December.

Chicago Presbyterian Ministers Exchange Pulpits

The hundred Presbyterian churches of Chicago and vicinity had a strange minister in the pulpit on December 9. The occasion was a universal exchange of pulpits to present the cause of city missions. The Social Union of the denomination held a dinner on the evening of December 13 to discuss city missions. The Presbyterian denomination has the distinction of having the largest income of any city mission society in the municipality.

Baptists Lead in Church Growth

The various protestant bodies of this country, of the group of evangelicals, are about neck and neck so far as growth is concerned. Some figures have been given out in advance of the publication of the federal census of 1918. It shows that the Baptists had gained 28 per cent during the past decade, the Disciples 25 per cent, Methodists and Episcopalians 24 per cent each and Presbyterians 23. It will be a surprise to some to learn that the Roman Catholic growth for the decade was only 11 per cent, even including all adherents as members.

Work for Spanish Speaking People

War conditions have brought a good many Spanish speaking people to this country, chiefly Mexicans. In Chicago the Rock Island railroad has donated an old railway coach to be used as a meeting place for religious services in the south part of the city for those who speak the Spanish language. The church extension board of the Presbyterian church is responsible for the enterprise.

What Coin Do You Contribute?

The churches in theaters in large cities are largely supported by loose offerings. A theater church in Chicago has been compelled to increase its offerings and for this purpose has had the treasurer count the number of nickels, dimes, quarters and other coins that were put in the plate so the public might know how many five-cent contributors there were. The experiment might be made to yield some startling results in other congregations.

ORVIS F. JORDAN.

News of the Churches

Disciple Leaders at Committee Meeting of Federal Council of Churches

Jasper T. Moses, now in charge of the religious publicity service of the Federal Council of Churches, with headquarters at New York City, sends this very interesting note concerning the recent meeting of the Federal Council of Churches held at Atlantic City, affording CHRISTIAN CENTURY readers a glimpse at the circle of Disciples present on that occasion: "Dr. Peter Ainslie, Secretary F. H. Burnham, President R. H. Crossfield, Dr. Finis Idleman, Editor B. A. Abbott and myself were there, and had a table together in the dining room, to the amusement of some of the other brethren, especially Dr. Cornelius Wolfkin, of the Fifth Avenue Baptist Church, New York City, who accused us of being a clannish lot. The real reason, of course, was that we were all from such distances that we see each other only semi-occasionally, while most of the men of other denominations were from in or near New York and get to be an old story to each other. In connection with the work for restoring the ruined churches in France and Belgium, Dr. Ainslie suggested that as the Disciples have no special work there, we adopt some particular congregation or congregations and rebuild their house of worship as a memorial to the Disciple men who fell in battle. This suggestion pleased all of us, and I presume Mr. Ainslie will take it up with our War Commission. I am not sure but that other of our men were at the meeting, for my work was rather confining. Secretary Robert M. Hopkins was there, and active in the work of the Religious Education Commission. Dr. Ainslie and Dr. Idleman are both committee chairmen."

Dr. Willett Cancels Intended Trip to War Zone

Because of the greatly enlarged program recently decided upon by the Chicago Church Federation, of which Dr. H. L. Willett is president, Dr. Willett has decided to defer a trip to France which had been arranged under the auspices of the Y. M. C. A. Dr. Willett has during the past year been unable to accept a number of pressing invitations from various organizations to represent them in France, because of the urgent character of his duties in this country. Some of the plans to be carried out by the Chicago Federation are as follows: A church advertising campaign through the medium of the newspapers and by electric signs, under the leadership of several big business men; an evangelistic campaign beginning Feb. 1 to continue to Easter, to win 25,000 new church members by Easter; to observe Jan. 6 as a union meeting on evangelism and Feb. 13 as the day of prayer for colleges and to maintain two weeks' noon day meetings in the loop before Easter and the holding of at least two weeks' nightly meetings in all churches. Dr. Willett will have his office with Dr. W. B. Millard, executive secretary of the federation.

New Leader for Monroe Street Church, Chicago

C. W. Longman, a Yale School of Religion graduate, on last Sunday began his new service as minister of the federated church composed of Monroe Street Christian and California Avenue Congregational churches of Chicago. For the past year he has given excellent satisfac-

tion as leader of the church at Albion, Ill. During the past three months, the Monroe Street pulpit has been supplied by Mr. Longman's brother, E. H. Longman, also a Yale man. Those who know the new Federated pastor are enthusiastic over prospects of success under his leadership.

W. Garnett Alcorn Goes to Fulton, Mo., Church

A call has come to W. G. Alcorn, of the Lathrop, Mo., church, to assume the pastorate at First church, Fulton, Mo., made vacant some months ago by the entrance into war service of Murvill C. Hutchinson. Mr. Alcorn has accepted the call and will begin at Fulton, January 1. The Fulton people became acquainted with the ability and character of Mr. Alcorn through his service throughout the county during recent campaigns for liberty loans, Red Cross and Y. M. C. A. He is also county chairman of the four-minute men. The call came unsolicited. Since Mr. Hutchinson left Fulton, President J. A. Serena, of William Woods College, has supplied the pulpit.

A. O. Kuhn, Former Roswell, N. M., Leader, Enters Permanent "Y" Work

Alfred O. Kuhn has just returned from seven months' overseas "Y" service. He entered this service after having been given leave of absence by his congregation at Roswell, N. M. Mr. Kuhn writes that he is now under contract, beginning January 1, 1919, to assume the duties of Interstate Field Secretary for the Y. M. C. A., with headquarters at El Paso, Tex. This work is a part of the vigorous reconstruction program of the "Y," an effort to utilize for the advancement of the Kingdom the returning soldiers.

New Organization Plans at Parkersburg, W. Va., Church

The church at Parkersburg, W. Va., has just completed a very efficient organization, reports Pastor H. E. Stafford. Feeling that the numerous organizations, especially of the graded Bible school with its organized classes, had a marked tendency to isolate groups of workers from the church proper, the church appointed a number of standing committees. These committees will have as their first function the relating of these isolated groups to the church proper. The members are so chosen that they will "connect up" the different interests. The secretary of each committee is a member of the official board and will be held responsible for giving a report of the committee's work during each month. The following are the committees: Bible School, Personal Work, Finance, Young People's Work, Prayer Service, Missionary, Social Service, Music. The ladies' work has likewise been grouped, or centralized under one organization which has been called the Woman's Council, which has four big interests: Local aid, C. W. B. M., Red Cross, and Home and community welfare. Every woman of the church is asked to join, giving one-half day per week to the work. The movement has greatly increased the interest in and hearing of the C. W. B. M. programs, Mr. Stafford reports.

—O. C. Bolman will spend a few days with the Havana, Ill., church preparing for the every-member canvass to be made the first Sunday of the new year.

—W. J. Evans begins his new task as pastor at Winchester, Ill., on January 5.

—C. R. Sine, of the Hamilton, O., church, delivered the memorial address at a service held in honor of the twenty-seven Coke Otto boys in war service and in memory of the two boys who gave up their lives at the front. The service was held at Coke Otto church.

BUFFALO

**RICHMOND AVENUE
CHURCH OF CHRIST**
Car. Richmond and Bryant Streets
ERNEST HUNTER WRAT, Minister

—The new modern building of the Estherville, Ia., church was dedicated under the leadership of C. J. Sharp, of the Hammond, Ind., church. The date of the dedication was December 8.

—F. E. Lumley, of the College of Missions, Indianapolis, has been a sufferer from the influenza plague.

—Hally C. Burkhardt reports twenty-four accessions at Dayton, O., since November 24th, six on one Sunday.

—Although this is the first year of organized work at Carruthersville, Mo., church, Pastor J. Murray Taylor reports fifty accessions to the membership during the year, four persons having entered the work on the morning of December 15. The church is entirely free from debt, and has fellowship in all the brotherhood's organized work.

MEMORIAL CHICAGO

UNITED SERVICE
Memorial (Baptists and Disciples)
First Baptist
Oakwood Blvd. West of Cottage Grove
Herbert L. Willett | Minister
W. H. Main

—The war work fund of William Woods College, Fulton, Mo., amounted to \$2,035. This is indicative of the generosity of the students and faculty throughout the war, writes President J. A. Serena.

—Recent and current ministerial changes in West Central district, Illinois, are: W. H. Hampton, after two years at Dallas City, will begin work at Carrollton, Ill., January 1; this gives Greene county three ministers all new in the county, J. D. Williams and E. C. Lucas being the other two. Mason county will soon be added to the list of preacherless counties; the last minister, William Evans, leaves Mason City to take the work at Winchester. Milo Nethercutt has accepted the work at Greenville. The church at Manchester has been sold by the congregation and the money turned into the permanent fund of the state society—"a sad fact to chronicle," O. C. Bolman, district secretary, reports.

—Clifford S. Weaver, of Eureka College, reports an enthusiastic meeting of the every-member canvass committee in Tazewell county, Ill., when \$3,000 was adopted as the minimum budget for the county. Tazewell county has an enthusiastic group of ministers.

NEW YORK

CENTRAL CHURCH
142 West 81st Street
Finis S. Idleman, Minister

—The Jacksonville, Ill., church, after a ban period of ten weeks, is now open.

—The evangelistic meeting at Cameron, Ill., that was to have been held this month has been postponed until January on account of the "flu." W. E. M. Hackleman will assist the pastor, W. B. Oliver. This is one of the strong churches of the "Illinois corn belt."

—The church at Waukegan, Ill., which has for years been a student pastorate, has now a chance to be a full pledged church, as in the every-member canvass that has just been finished the weekly pledges were increased from \$13.55 to \$34 with more to come in. The duplex system of finance has been put in, for the first time, and over \$100 pledged for missions; also every enrolled Sunday school scholar is being urged to become a giver for missions. Seth W. Slaughter leads at Waukegan.

—Pres. E. Y. Mullins, of the Southern Baptist Theological Seminary, Louisville, Ky., will deliver an address upon the subject "The World War and Religious Freedom" on the opening night of the Disciples Congress to be held at Lexington, Ky. This address will bear directly upon the religious as well as the civic progress of mankind and will show how religious liberty is the mother of all forms of liberty, and how the war has brought about radical changes, first in the field of religion and then elsewhere. Note the date of the Congress, April 22-24.

—The Salina, Kan., church is closed, but will perhaps open January 1. Arthur Dillinger, the pastor, reports the financial condition of the work good and the outlook "never better."

—A. W. Conner, "The Boys' Friend," is under contract to lecture several weeks in and near Washington, D. C., beginning about the middle of January next.

—The church at Ashtabula, O., has been closed by the influenza ban for seven weeks. The pastor, M. E. Chatley, is keeping in touch with the members by weekly letters. There were ten accessions to the membership on homecoming day, and two the following Sunday.

—The Chicago University preachers for January are as follows: Jan. 5 and 12, Rev. Charles L. Goodell, of St. Paul's M. E. Church, New York, N. Y.; Jan. 19, Prof. Harry Emerson Fosdick, of Union Theological Seminary, author of many popular books on religious themes; Jan. 26, Dean W. W. Fenn, of the Harvard Divinity School. Professor Hugh Black, of Union Theological Seminary is listed for Feb. 23, and the first Sunday of March.

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